



Gaze not upon this shadow that is vaine,
 But rather raise thy thoughts a higher traine,
 To GOD (I mean) who set this young-man free,
 And in like straits can eke deliver thee.



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A LIGHT FOR THE IGNORANT

O R,

A Treatise shewing, that in the New Testament, is set forth three Kingly States or Governments, that is, the Civill State, the true Ecclesiasticall State, and the false Ecclesiasticall State.

Whereunto is added a true definition of a Visible Church of CHRIST.

MAT. 15: 13.

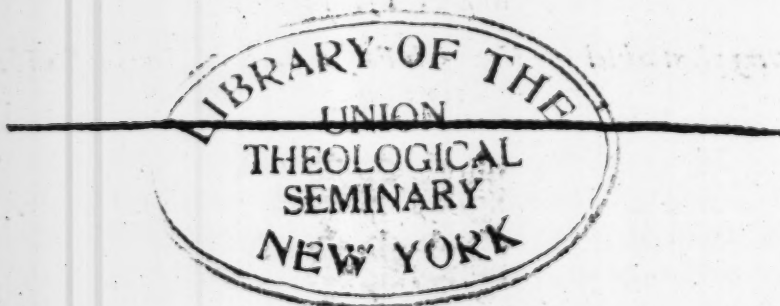
Every plant which my Heavenly Father hath not planted, shall be rooted up.



Printed in the Y^eare, 1641.

The Epistle to the Reader.

WELL affectionated Reader, It is (as thou knowest) a divine precept, that we should *give Honour to whom honour is due*; Implying therein, that no honour is due either to Persons or things, but in a lawfull and right way. And hence it is that many of Gods deare Servants both have and still doe refuse to yeeld any Reverence, Honour, Service, &c. unto *Arch-bishops, Bishops*; and their dependant Offices; I say, as they are *Ecclesiasticall persons* and doe administer in their *Spirituall Courts* as they terme them; in regard they have assumed such a *State* as is to speake properly and truely of it, neither *Iure Divino* nor *jure Humano*, warranted by the word of God. But of this I shall not need to say any more, in regard thou shalt find what here I say clear'd & prov'd sufficiently: viz. that their calling is not frō God, either in a *divine or human respect*, but according to the scriptures after mentioned, altogether & every way from the Devill. And therefore look unto it whosoever thou art, that thou (like *Mordecai*) bow not the knee to any of these *Amaleks*, but on the contrary *Feare God and honour the King*; and give reverence only to such ordinances as God binds thy Conscience to, either in respect of nature or grace, and so doing thou shalt *Give unto Caesar the things that are Caesars, And give unto God, those things that are Gods*. And that thou mayst so doe, the Lord sanctifie both this and all other good meanes and helps to thee.



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*A Treatise shewing, that in the new Testament, is set
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sticall State.*



Here are in the new Testament of Christ Jesus three Kingly States or Governments. The Civill State, The true Ecclesiasticall State. And the false Ecclesiasticall State. Two of them are of God: and the third is of the Devill. They all consist of these Seven particulars following.

In the First place these three politique Regiments hath each of them a King or head over them.

Secondly, they have each of them authority power or state politique.

Thirdly, they have books and Charters, wherein their statutes, Lawes, and Cannons are written.

Fourthly, Each of these make themselves Cities, Corporations or bodies politique.

Fifthly, They have Officers and deputies who are their severall Ministers to and in their bodies or Corporations.

Sixtly, They have Lawes, ordinances, & administrations for these officers to administer to their subjects, according to their severall functions in the name and by the power of their proper King, and head; from whom they have received their authority & in whose name they administer.

Seventhlie, and lastlie, they have subjects or members governed
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by and

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by and in their severall politique States and powers under their severall heads:

The First particular Handled.

These have each of them a King or Head over them.

The Civill State.

The First is the State of Magistracie or civill State, that where in Cesar is to have his due as King and head, these Kings and heads are to be prayed for of all Gods people, as their Heads and governours, *Rom. 13. 1. 2. 1 Tim. 2. 2.*

The true Ecclesiasticall State.

This state is Christs the annointed *Psa 2. 6 Acts 2. 26.* whom God the Father hath set upon the Throne of *David, Isay. 9. 6. 7.* and he is King of Saints *Rev 15. 3.* Yea the King of Kings & Lord of Lords. *Rev. 17. 14 & 19, 16.*

The false Ecclesiasticall State.

The third is the hellish state of the beast, his Kingdome or state of Rome, which in the 13. *Rev. v 2.* is said to have his power from the Devil; also he is said to have a Throne: therefore he is a King *11. c.* He is called the King of the Locusts which is, there said to be the Angell of the bottomlesse pit. *v. 11.*

Secondly, these have each of the a Kingly state or power politique

The Civill State.

This power or Civill state is of God, and is the Character, of Gods sovereignty over man; is displaid by his Communicating the same unto Kings & such as are in authority under them, for which cause hee hath said, yee are Gods, and God must and is obeyed by stooping and submitting to this power and state, and he that resisteth his power resisteth the ordinance of God *Rom. 13. c.*

The true Ecclesiasticall State.

Likewise this state is of God, for it is the Kingdome of his deare Sonne, & is not the Civill state but the Ecclesiasticall state of Christ his Church, or power which he recived of his Father *Mat. 28, 18.* after that he rose again froe the dead, by which power he authorised his Apostles & sent the on his errand or message to al the world, *Mat. 28.* wch powr the Apostles used in planting Churches
and

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and Church Officers, which power *Christ* gives to all the *Church* of the Saints to the end of the world, it is the power given to them to bind and loose too, and from the Devil, and to right each others wrongs. *Mat. 18.* it is the same power and state the *Churches* had committed to them by the Apostles who reprov'd the *Churches* for not using it to suppress sinne and sinners, *1 Cor. 5.* with the seven *Churches* in *Asia. Rev. 1. 3. c.* these and many more are the severall uses the Lord hath made of this true Ecclesiasticall or *Church* state, and Government.

The False Ecclesiasticall State.

This Angell of the Bottomlesse pit *Rev. 9, 11.* the King of the Locusts hath a state, throne, power, and great authority. *Rev. 13. 2. &* in the same chap. it is said, he hath power to continue *42 moneths, v. 5.* that is *126. dayes as c. 12. 6.* counting each day for a yeare (as the Lord doth in *Numbers, 14. 34. and Exec. 4. 6.*) it is *1260. yeares* that is the length or time of his raigne, that one and the same time which *Christ's* Kingdome under the name of the holy City shalbe trod under foot *Rev. 11. 2.* Likewise that is that power or state that the woman or great whore sits or rides upon: whereby she is able to Raigne *Rev. 13. 16. & c. 17.* as a *Queene* over the Kings of the earth. And lastly, this state is so great that it *Captivates* all *Kings, Princes, & Emperors,* yea all the world of ungodly men, *Rev. 13. 7. 8.* wouders, followes, and worships this state, or beast, and if they will not, he hath such power and authority that he will compell high and low, rich and poore, bond and free, to submit unto him, & to kill all those that are found refractory to his state and power. *Rev. 13. 15. 16. 17.* This is the false Ecclesiasticall state and power.

Thirdly, these have each of them bookes and Charters to declare their minds to their Subjects.

The Civill State.

Thirdly, all Kings & governours have Bookes, statutes, and Records, wherein are recorded their Lawes Articles, Acts of Parliament, likewise to Cities and townes Corporated they give Charters whereby they have power and privilege from their King, & head, in his name and power to instate themselves into divers privileges

viledges for their mutuall good.

The true Ecclesiasticall State.

Even so in the next place Christ Iesus hath given his lawes unto *Iacob* & his statutes to *Israel*, his statute Books are the holy Scripture of the Old and New Testament, he is faithfull in all his house as was *Moses*, *Heb. 3. 2. 6.* the acts of his last Parliament which he called for the establishing of his Kingdome, when he was 40. daies with his Disciples giving them lawes through the Holy Ghost, even till he was taken up into Heaven in their sight, as we may see in *Acts. 1. chapt.* Those bookes called the *Acts of the Apostles*, with all the Epistles and the *Revelation*, in these the Cities and Charters of the new *Jerusalem* is to be found with the previledges thereunto belonging.

The false Ecclesiasticall State.

This smoaky pollitique State of the crowned Locusts or Roman Clergie *Rev. 9. 3. 7.* hath distinct bookes from the other two states that are of God, for this State or power hath Bookes of Cannons, Councils, bookes of Articles, bookes of Ordination of Priests and Deacons, with the Booke of Homilies, and the booke of Common-prayer, and the power and state of this Beast, doth more narrowly looke that all be agreeable to these bookes then the other two states doth (as is manifest by that strict eye that is had over all in every parish) not onely in forraigne Lands, but even in this our *Kingdom of England*, for they of this Kingdome of Darkenesse are wiser & more diligent in their generatio then the children of light.

Fourthly, by vertue of these Charters, these three states make Cities and Corporations, according to their proper & distinct state & power politique.

The Civill State.

In the next place the loyall Subjects of this Regiment under their King & Head, by vertue of these Charters, become famous Cities, & other inferior corporations agreeable to the tenour of their severall Charters that they received from their Head, & whē they received their Charters, then & by that meanes they received the State & power to become a City or Corporation under that Head, & when they have united or incorporated themselves into a Bodie they are a
City constituted

stituted, and this state & power they are entered into, is their forme and being, and nothing else doth distinguish them from their former state and condition, but that power and state, that is, their state wherein they live move and have their being politiquely.

The true Ecclesiasticall State.

In like manner the Subjects of this heavenly regiment or Kingdome of Christ, by power from him their head, doe become visible Churches and bodies incorporated together in his name & power *Mat. 18.* therefore the Church hee left behind him of 120. were of one accord *Acts 1.* and to them were united or joyned 3000. in the next chapt. so the Saints at *Antioch*, became a body or Church whose constitution or incorporation wee may see to be a joyning themselves to the Lord *Acts 11. 2. 23.* so all the Churches of the Saints became bodies politique, and therefore Gods visible Churches are called Cities or the Citie of God *Psa. 46. 4. Psal. 48. 1. 2. 8. & Psal. 87. 2. 3.* Therefore the Saints are called Citizens *Ephes. 2. 19.* Inhabitants of the living God *Heb. 12. 22.* This holy Citie is troden under foote *42. Moneths Re. 11. 2.* the time of the Reigne of the Beast (*Re. 13. 5*) whose raigne is just so long, & this holy Citie is the *new Jerusalem* that comes downe from heaven in great glory *Rev. 21.* the forme or being of his divine Citie or spirituall Bodie is the state and power politique instituted by Christ and given to his Saints *Iude. 3. v. Psal. 133.* and thus under Christ as their King they live, move and have their being Politiquely.

The false Ecclesiasticall State.

So the power of Satan the Devil hath the wisdom of the second Beast, or false Prophet, not only made to himselfe a great City whose power killed Christ *Rev. 11. 8.* Thereby pointing us to the Roman power that still kills his Saints, for this Citie is so powerfull that she Raignes over the Kings of the earth, & makes them to drinke of the cup of her fornications, till they be so drunke thereby that they become her servants *Rev 17. 2. 18. & 18. 3.* And by this false Ecclesiasticall power & state, there are made lesse Cities called the Cities of the nations or (nation Churches) & are of the same nature *Re. 16. 9.* as Daughters to the whore & mother of fornication of the earth, this false great Catholique Church is distributed into
nations,

nations, provinces, & into every diocesse and parish, as lively and apparant as the Civill state, is in every parish and in every House therein, so that they live move and have their being as Royally from this Beast-like power as the Saints doe by Christ, or subjets under their King: this is plaine by the daily troubles the poore Saints suffer in every parish, if they worship not as this power commands.

Fiftly These have each of rhem proper and distinct officers belonging to each politique State.

The Civill State.

In the first place these Cities by vertue of their Charters, injoy their owne officers, *Mayors Sherifes, Aldermen*, and other inferior Officers, as their Lord and King hath allotted them, and also inferior corporations, according as is granted to them in their Charter, and they that obey these doe well and please God in keeping the first Commandement.

The true Ecclesiasticall State.

Likewise the City of God by vertue of their charter have right to enjoy their owne Bishops, overseers or Elders *Acts 14. 23. and chap. 20. Titus 1. 5, 7.* Which are not many, yet Wisedome that hath built her house hath found them to be sufficient, which are these, *Pastors, Teachers, Elders, Deacons, Widdowes, Rom. 12. 7. 8. Ephe. 4. 11. 12 Phi. 1. 1. 1 Tim.* and they that obey these, and these onely, serve Christ and obey God in keeping the 2. and 3. Commandements, thes only being the officers which God by his holy Apostles hath set up instituted and placed in his Church to the end of the world: therefore, in Hearing, and obeying these we heare & obey Christ that sent them *Luke 10. 16. Math. 10. 40.*

The false Ecclesiasticall State.

In like manner hath this whorish City, or Cities, the False Prophet, or Body of false prophets attending upon their forged devises, & humane administrations, which are almost innumerable to reckon from the Pop to the parish clark or Paritor, whosoever obeyes these or any of these, breaks the three first Commandements, for in hearing & obeying these they hear & obey the Dragō, Beast, & whore, that set them and gave them their authority and Office, that as Reallie as

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we Heare and obey the King by slooping and submitting to a *Constable*: who sees not this?

These have each of them proper and severall lawes, statutes, ordinances, and administrations for their severall officers to attend upon.

The Civill State.

Sixtly, in this state or in these Cities are the lawes and ordinances of men, that the Saints must obey in the Lord, for though in the time of Christ and his Apostles there were no Christian Kings, yet the Churches of the Saints were commanded to obey their Lawes, Religious Lawes they could not be, Because the Magistrates were all infidels, therefore the *Apostle Peter* distinguisheth them from the Divine, by calling them the Ordinances of men, due unto Caesar, as divine obedience is unto God.

The true Ecclesiasticall State.

Even so this City of God with their officers are to observe whatsoever Christ hath commanded them *Math. 28.20.* the Church of *Corinth* kept them *1 Cor. 11. 2.* and *Pauls* charge to *Timothy* is to teach the Church to observe al without prefering one before another, as he would answer it before Christ Jesus and his Elect Angels. These divine things are due to Christ Iesus, and to him, & to him onely belongs this visible worship *Ioh. 4. 21, 22, 23.*

The false Ecclesiasticall State.

The Lawes & administrations of this whorish Church, are partly their owne Inventions, contained in the Bookes, formerly named, with some divine truthes which usurped they injoy, which truthes they use as a help to set a glose upon their inventions: that they may passe with a better acceptation, but both Divine and devised are consecrated & dedicated by the Beast, and are administered by his Officers and power.

Seaventhly, All these three have their Subjects or people which their politique Bodies consist of.

The Civill State.

Lastly, this State hath Subiects, which are the Kings alleiged people, and are bound to him their Head, by the Oath of alleigance, & as any of them do purchase a Charter from him to become

a Cittie or Corporation, they are bound by vertue of their Charters to walke submissively to him their politike head, and in that relation are by duty bound to keep the Lawes of their Charters in his name and power, which is their politike obedience.

This Civill State is Gods Ordinance, and is here borrowed to Illustrate, manifest, and set forth the other two in the former particular, and so we leave it.

The true Ecclesiasticall State.

So in the last place, the Subjects of this State are only Saints & noe other, that is, such as by the Rule of the word are to be judged one of another to be in Christ, otherwise they have no right to this Kingdome 1 Cor. 4. 20. *Chapt. 5. 13.* But are intruders *Iud 4. verse,* and so not of the Kingdome, though in the Kingdome, 1 *Iohn 2. 19.* and the Saints are out of their places till they come within this Holy City.

To this State all Gods people are called, both out of this world and all false Churches, especially from this Regiment of darknesse there described. 2 Cor. 6. 17. & *Rev. 18. 4.*

The false Ecclesiasticall State.

Lastly, the Subjects of this Kingdome of darknes are all the Inhabitants of the Earth, Kings and Subjects, *Rev. 13. 16. & Chap. 18 3.* Yea, it hath a commanding power, bond and free, to receive a mark of subjection and servitude, there is none so bad but will serve his turne, if any prove too good hee casts them out, kills and destroyes *Rev. 11. 7.*

This is the State and Kingdome of darknesse with which the Devill hath deluded all nations from which all Gods people & Servants are bound in duty to separate, that so they may be free from that wrath of God which shall fall upon the Kingdome of the Beast to the Ruine & overthrow thereof *Rev. 18. 4. 5. & 19, 20. & 14. 9, 10, 11.*

Leaving the premisses let every one note these ensuing differences or disproportions, that are betweene the 2 Ecclesiasticall States, for their different natures.

The true Ecclesiasticall State.

The First disproportion betweene the true and false State is, in

in the Originall from whence they arise. The true State came from Heaven, and is the house of wisdomes building *Pro. 9.1* wherein the Sonne of God, the wisdom of his Father, *Heb. 1.3.* hath beene as faithfull as was *Moses* in the former *Heb. 3. 2. 6.* & is that Heaven described *Rev. 12.1.* and that City said to come downe from Heaven. *Rev. 21*, and is an habitation for God to dwell in, and for all his people to come into: to dwell with God their Saviour, for the name of the City is, the Lord is there, *Exec. last Chap. and last ver.*

The false Ecclesiasticall State.

Likewise it is no hard Mystery to know the Originall of this false Ecclesiasticall State, for the Clergy, (as *Goodwins Catalogue of Bishops, Fox his Booke of martyrs, & Rev. 9. & 13. ch.* & by their Preaching & writing hath taught us plainly that Antichrist the man of sinne, the Sonne of perdition is seated in Rome, and the same Clergy doth also teach us, that their Ministry & Governments of *Bishops, & Arch-B.* successively proceeds from thence, & for our confirmation herein we read that *Gregory the first* of that name, *Pope of Rome*, about 1000 yeares since, sent *Austin the Monke* into England & consecrated him first *Arch-B. of Canterbury*, and he consecrated the rest of the B. and established the Ecclesiasticall state, which state & platforme remains un-altered to this day, notwithstanding the Head thereof be changed. This state then being the man of sinne, it is said to arise out of the *Bottomles pit Rev. 9.1.* & is called the *King of the Locusts, Rev. 9.11.* & is said to come by the effectuall working of Sathan *2 Thes. 2.9.* and as he is the Sonne of perdition, *v.3.* and the Mystery of Iniquity, *v.7.* so shall he come to confusion by the mouth of the Lord *v.8.* & go to perdition *Rev. 17.8.* as the Sonne and heire thereof, & he shall have the company of his Father, the great *Dragon the Devill and Satan*, with the younger Brother the false Prophet, that deceived them that worshipped him, these three shall dwell in the tormenting lake of Gods wrath for ever and evermore *Rev. 19.20. & 20.10.* And thus we see Originally from whence hee came, and whither he must goe.

The true Ecclesiasticall State.

A Second disproportion is, betweene the true power and the false. The true power which Christ our King hath received of his

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Father, *Math. 28. 18.* and hath communicated to his Saints *1 Cor. 5. 4. 12.* and *Psal. 119.* and to them onely; This is that Dominion that the *Ancient of daies* hath given to his Saints. *Dan. 7. 14.* compared with *ver. 22. 27.* and with *Revel 5. 10. &* being lost he will recover it againe unto them as *Daniel* speakes, and in the New Testament is given to every particular visible Church or Assembly of Saints *Mat 18. 17. 19. 20.* and *1 Cor. 5. 12* In which point of power we are to note two things. First the Subject or place where it doth reside, that is, in the Body or Assembly of the Saints, as the former scriptures largely declare. Secondly, that they were not forced nor compelled to submit to this power, but as the love of God shed abroad in their hearts, & the Doctrine of the Apostles by the power of the Spirit caused them freely and willingly to submit themselves unto it, *Acts 2. 41.* for Christ and his Apostles never used any meanes to bring his Saints into his Kingdome.

The false Ecclesiasticall State.

So in like manner the *Dragon* that *Old Serpent Revel. 12.* gave to his Son of perdition the Beast, his power & throne & great authority, *Rev. 13. 2.* And this man of sinne hath conveyed to all his Clergy his power, by vertue whereof, they are all rulers & men of authority in all nations where he hath established them, as is declared *Rev. 9 Chapter & 10* first verses, where it is said, they have Crownes upon their heads like gold, that is, counterfait power and authority, & by vertue of this power politique, are made one intire body politique, under one head & King so called, *ver. 11.* and are distinct from the Layety, living in & by the practise of this power, with reference to that Head, though they be never so farre dispersed or remote from him; this being observed, the disproportion will appear in these two particulars.

First, the subject place where this power doth reside, it being in the body of the Clergy, the Laiety being excluded though never so high or great in place, as Judges, Justices, Lords, & Knights &c. they refusing it as a matter not belonging to them, but to the Clergy.

Secondly, this power compells all in all nations, will they, nill they, to come under this Government, and to obey his power and authority *Rev. 13. 8. 16.* where it is said, he made all great and small, rich and

and poore, free and bond, to submit to him, else they should not buy
nor sell nor live, ver. 17. and ch. 11. 7.

The true Ecclesiasticall State.

A Third disproportion shall appeare in this, Every Kingdome or politique state whether Civill or Ecclesiasticall, hath their severall bookes and Charters, wherein is contained the Platforme of their severall governments, so every Church is knowne by its owne articles, Cannons, and Constitutions, so that they that will know what Church Ministry and worship Christ and his Apostles hath planted in the new Testament after the Ceremoniall was abolished, they must read the Acts of the Apostles with the Epistles *Acts 6. 4. 1 Cor. 14. 37. Revel. 22, 18. 19.* Yea the whole new Testament, and there they shall finde Jesus Christ our Lord and King, his Bookes of Cannons, Articles and Ordination, to guide and direct the Churches of the Saints in his Kingdome unto the end of the world.

The false Ecclesiasticall State.

Also in the false State, they that would know what government, Church Ministry, and worship, the man of sinne hath established, he must view his Platforme contained in his Booke of Cannons, Articles, and Ordination of the *Priests & Deacons*, his Bookes of homilies and Common Prayers, for in them is contained those institutions, Lawes and ordinances that he hath established, but how contrary to the Scriptures of the Old and New Testament, they that are Spirituall in part doe know, and how obedience to them is enforced, and divine Lawes omitted and laid aside, the poore Saints doe find and feele to their smart.

The true Ecclesiasticall State.

A Fourth Disproportion. This State makes not Nationall nor Provinciaall politique Bodies, but onely particular Congregations or assemblies of Saints, as in *Iudea* one Nation; yet divers Churches *Gal. 1. 22.* So in *Galatia* one Nation; yet many Churches, ver. 3. likewise *Asia* hath seaven severall Churches ver. 1. 11. and where there was but one, the Holy Ghost speaks in the singular number, as the Church at *Rome*, another at *Corinth*, another at *Colossia*, another at *Thessalonica*, and the like.

Secondly, the Congregations of our Lord Christ come freely and willingly

willingly as so many living stones. *1 Pet. 2. 4. 5.* voluntarily uniting themselves together, whereby they become *A Spirituall house and a Royall Priest-hood, ver. 9.* and are hereby capable of performing the publique worship of the New Testament, wherein they are to offer as *Living sacrifices their Soules and Bodies, Rom 12. 1.* and by faith to have Communion with their Mediator, *Heb. 12. 24.* as he hath promised to all such assemblies gathered in his name and power *Rev. 21. 3 Math. 18. 19. 20.* which is the forme and being of this their visible and politique union & communion *Eph. 2. 20. 21. 12. Col. 2. 19.* Thirdly, the visible Churches of Christ are independent Bodies, there is Equality or a parity amongst them: that is, they are all alike in Jurisdiction & authority, they are all Golden Candle-sticks *Rev. 1. 20.* they are every one of them a Ierusalem compact together within it selfe *Psal. 122. 3.* compared with *Heb. 12. 22.* having each of them whole Christ for their mediator, that is, *Priest, Prophet, and King,* and thereby enjoy all his power and all his promises, and all his Lawes and ordinances, with all his liberties and privileges.

Fourthly and Lastly, in the use of their liberty which they enjoy from and under Christ their Head, and dwells in the whole body, in the use whereof they are inabled to exclude sinne and sinners and ought that offends God or them *1 Cor. 5. 13. 2 Thes. 3. 14. Act. 3.* and to establish among them such Officers, Ordinances, and Administrations as their Lord and King hath given them for their comfort and profit, by this power they can examine and try False teachers, *Rev. 2. 2.* they can reprove and admonish proud ones, and exhort the negligent, *Col. 4. 17.* thus their power and liberty from Christ their head, becomes a great benefit and a great good to the whole body, in these and divers others particulars of great weight.

The False Ecclesiasticall State.

But this False State brings ten Kingdomes into one politique body *Rev. 17. 12. 13. 15.* & hath set heads over nations to bring them into politique bodies Ecclesiasticall, as for example, *England* is one politique body Ecclesiasticall, (as well as Civil) under one *Arch-Bishop of Canterbury, and Pope of Lambeth* and by the sinewes and bonds of his Ecclesiasticall power the whole hand as one body is knit

knit and bound to that Ecclesiasticall Head; by vertue of that Romish authority that hee successively doth exercise, and hath received from *Austin* the *Monke*, who consecrated, authorized & sent into this Land to establish this power according to *Pope Gregorius* his will wisdom and power.

Farther, this false State hath left no liberty nor power to any person good or bad, *Rev.* 13. 7. 8. but compels and forces all in the name and power of Antichrists successors, will they, nill they, have they faith or no, conscience or no conscience, this beast will be served and obeyed of all states degrees and conditions, of all people in the world ver. 15. 16. 17. so that there is noe Ecclesiasticall body of his making whether it be the great *Catholique Babylon*, *Revel.* 16. 19. or Nationall, or Provinciaall, or Parochiaall bodies, but this Beast first made or framed them, and still by the force of the same authority doth compell them to assemble and worship in his name and power, which power is the tome and being of their visible and politique union and Communion.

Again the visible Churches which are in the Kingdome of the Beast, are neither independent nor free bodies, therefore the great City is called by the Holy ghost, *Sodome & Egypt*: for her filthyness & bondage *Rev.* 11. 8. so that there hath not in Europe one parish beene found free from spirituall Egyptian bondage inflicted upon them by some taske Master of the Clergy, as the *Parson* and *Church-Wardens*, who force and drive (by spirituall tyranny over the consciences of men) to their falsely so called spirituall Courts, to whom they are in bondage, and upon whom they do essentially depend, & so are not independent, neither have they any power, or liberty to procure truth or abandon Error in their publique worship.

And Lastly, these poore Captivated slavish assemblies have noe libertie or power of Christ among them, but a great power over them that keepes them in a spirituall bondage, and their assemblies consists of sinners of all sorts, for they have no power of reprovng or excluding sinne or sinners, they must take such officers as the Bishops sends them be they never so bad, and they have noe power to exclude or refuse them, and if they prove good, they have no power to keepe them; neither can they keepe themselves there, except they submit to, and practise such ordinances, Lawes and administration,

tions, as are the inventions of men and will-worship, and so breake the second commandment, so that they have no power to do themselves any spirituall good, or to exclude from themselves any spirituall evil or hurt, but being injoyed by their spirituall task-masters to assemble to Church, they goe, and when they present them to their Courts, they runne, & being commanded to do this or that in their publique worship, they doe it, though it be contrary to God and their own consciences. In these and divers other particulars this power that is over them is to their exceeding great hurt & damage.

The true Ecclesiasticall State.

The Fifth disproportion lies in their Officers or Ministers, which we are to observe thus,

First in their number, Christ Jesus our Lord and King hath instituted and ordained onely five, which are specified, *Rom. 12. 7. 8. Phil. 1. 1. 1 Tim. 5.* for though our Lord hath ordained in his Church for the Foundation thereof; himselfe being the chiefe corner stone, Apostles, Prophets, and Evangelists, yet not successively continued, but these Five onely are to continue to the end of the world.

Secondly, these Officers and Ministers of Jesus Christ, have not onely their authority from the particular congregation, but do originally and naturally arise out of the same *Acts 1. 23. 26. and 6. 3. & 14. 23.* Note that in the new Translation, the word Election is left out of the 23. verse. For before there be any Officers in the Church there is instituted by the Holy Ghost divine offices, functions, or administrations; as voyde and empty roomes, *Psa. 122. 5. Rev. 4. 4. & cha. 20. 4.* for the Saints which dwell in that City of God to supply with fit & able persons, to performe those severall administrations which God hath ordained and commanded them, and for the authorising of their Officers, they have Christ walking amongst them as in one of his golden Candlesticks, holding them in the right hand of his Kingly authority, *Rev. 1. 16.* by these divine deputies he rules them as a King, teacheth them as a Prophet, and feedes them as a Priest with his most sacred body and blood.

The false Ecclesiasticall State.

But the officers of this false state are the whole body of the Clergy almost

almost innumerable, if we should reckon their severall orders & distinction of degrees, as *Pope, Cardinals, Patriarchs, Primates, Metropolitans, Arch-bishops, Lord bishops, Deanes, Chancellors, Vicars-Generals, Prabends, Arch-deacons, Subdeacons, Doctors of the Civill Law, Doctors of Divinity, Proctors, Registers, Canons, Petty-Canons, Chanters, Preists, Iesuits, Parish-preists, Parsons, Vicars, Curats, Deacons, Vestremen, Church-wardens, Swornemen, Sidemen, Parish-Clarks, Sextons, Purseuants Summonours, Aparitors*, with a multitude more which would tire a man to reckon them all up, their being well nie sixscore in all of this rabble, and as Iesus Christ & his Apostles never knew them nor aprovedly spoke of them, but rather gave warning to the Saints that they should take heede of such, for such were to come *2 Pet. 2. 1. Mat. 24. 24.* and the Saints have wofull experience that they are come: for they have been plagued with them this thousand yeares & more. Yet the time approacheth and is neere, when they shall bee consumed with the Breath of his mouth and brightnesse of his comming *2 Thess. 2. 8. that rides upon the white Horse Rev. 19. 11, 12, 15*, for their Kingdome is momentary, and his is Everlasting.

Likewise these offices rise not out of the particular assemblies, neither have the assemblies any offices or functions, properly in them, nor any power or authority to produce or raise officers out of themselves, for the Clergy are a particular body distinct from the Layety, having their consecrations, Offices and authority from and amongst themselves, and soe sent by their Ecclesiasticall Heads, and bring their Office and authority with them, as matters not belonging to the assemblies, and so by vertue of that Ecclesiasticall Power rule over them as Lords, and teacheth them as that power allowes, and commands them, usurpedly administreteth spirituall foode unto them, and so by Imitation beguileth the simple, and affronts the Administration of the mediaturship of Christ Iesus.

The true Ecclesiasticall State.

ASixt Disproportion is the difference betweene their Lawes and Administrations, as every City and Corporation have their Lawes amongst themselves by vertue of their Charters from their King, Even so hath every visible Church from Christ their King,

by vertue of their Charter, which is the new Testament, in possession amongst themselves all Lawes & ordinances, as Christ by his Apostles *Mat. 28.20.* hath committed to them, Charging them vnder a curse to keepe from adding or diminishing to or from these diuine Lawes *Act. 1.2.2. 1 Cor. 11.3. 2 Thes. 2.15. Rev. 22.18. 19.*

Secondly, as the difference is great in the number of their officers, the true being few, & the false being innumerable, so of necessity must the difference be in the lawes and administrations agreeable to the number of Officers: which particulars I must omit, as a matter to large for this place; yet note this by the way: that one of the first Laws in Christs Church is the ordinance of Prophecie, *1 Cor. 14.1.* to the end of the *chap.* that is, that it is not only the liberty, but the duty of every man in the Church that is able to teach & preach to the edifying of the body, so to do (provided he keepe the proportion of sayth, that is, the bounds of his owne knowledge, *Rom. 12.6.*

The false Ecclesiasticall State.

But as hath beene formerly said, the false Church hath no power nor Charter, nor office, for all these things are locked up within the body of the Clergie, so is it as true that they are destitute of all lawes or administrations, amongst themselves, so that all that have at any time is brought to them by these Crowned Stinging messengers of that authority, as Common sense and reason proveth: that the Clergie being a politike and distinct body of themselves from the Laity; having all power and authority Ecclesiasticall in themselves, must of necessity have all lawes ordinances and administrations in themselves, whether they be diuine (which they have by vsurpation) or human, by their own Invention; they only possesse them and have power to use them, not fearing, adding, or detracting, the Lay congregations being altogether passive herein, til their Joynction make them active.

So the lawes and ordinances of this state being innumerable (as their officers are) I must omit for to name them, as their severall false holy things: Kneeling in the act of receaving, Signing with the Crosse in Baptisme, Churching of women, Reading Prayers, with the Consecrating of Dayes, Times, Places, Persons, Garments, with their Anoynting of the Sick, and vnholly Orders of

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consecration, with other innumerable invention, not worthy as place in Christians thoughts, onely note the opposition of their law against the law of Christ, in vehement prohibiting and strongly barring all (Lay men as they call them) from preaching, that let Christ give never soe great abilities or gifts to lay men, they are never suffered to make any publique vse of them, but it is horrible prophanenesse and sacrilegious presumption so to doe, and this prohibition of the Clergie is and hath been so vniuersal, that it reacheth to the foure Corners of the earth, and with holdeth this spirituall winde of Christ Iesus in the mouth of his Saints, that it shall not blow upon them that are in the earth, *Revel. 7.*

The true Ecclesiasticall State.

A Seaventh Disproportiō is betwixt their subjects or members, the subjects or members of Christs Kingdom or Church must be beleev-ing Disciples, they must bee Saints by Calling, & sanctified in Christ Iesus *Co. 1. 2.* they must be living stones to build his house withall *1 Pet. 2. 5.* such as these and these onely are enjoyned to observe whatsoever he commands them, to these only is his Kingdom and dominiō glven, these be they that are crowned as Kings, anoynteda Priests, the mediator himselfe being theirs, & he hath committed the administration of his mediatorship in his Church to them. *But to the Wicked saith God, what hast thou to do with these things. Psa. 50. 16 Thou hast not a wedding garment, therefore binde him hand & foote & cast him out as leaven dangerous to hurt the body 1 Cor 5. 7. For without shal be dogs & iuchanters and those that loue & make lyes Revel. 22. 5 I But within there shall be no uncleane thing. Revel. 22. 27.*

The False Ecclesiasticall State.

But the Subjects of this foule body are all uncleane and hatefull birds, *Revel 18. 2.* the Cage that holds them being the Ecclesiasticall state of Rome, is become the habitation of Devils & the hold of every foul spirit, so that the unfittest members which they can lest indure or suffer amongst them, are the conscions saints, they are the soonest turned out, cut off and killed by them *Rev. 13. 15.* but yet if the saints, or Christ himselfe can by temptations or compulsion be drawne to worship the Devill, he will have it of them *Mat. 4. 9* for he will have all the world to worship him, if high and low, rich and

poore, bond and free, be all the world, he will compell them to bee subjects or members in his black Regiment. *Rev.* 13. 16. 17.

For these dwell and rule, make & change lawes and times in this their habitation which is the bottomlesse pit, as the Father Sonne & Holy Ghost do in their habitation, which is the *New Ierusalem*.

The true definition of a visible church of Iesus Christ.

THAT every true Visible Church of Christ, ought to be made up, of a Company of faithfull people, called, and Separated out of the world *Lev.* 20. 26. *Deut.* 7. 6. *Psal.* 24. 2. 4. *Isa.* 26. 2. & 35. 10. & 60. 21. & 62. 12. & 65. 9. *Ezek.* 44. 7. 9. *Act.* 2. 40. & 11. 12. 26. *Rom.* 1. 7. 1. *Cor.* 1. 2. 2 *Cor.* 6. 15. 16. *Revel.* 1. 2. 7. & 22. 14. 15. And by the Word of God joyned together in the Fellowship of the Gospell, *Deut.* 26. 6. 1. 2 *King.* 11. 17. 2 *Cor.* 15. 12. *Neh.* 10. 26 *Ier.* 50. 4. 5. *Act.* 11. 23. 24. by free and voluntary profession of Faith, and obedience to Christ, without any bodily outward constraint, *Psal.* 110. 3. *Act.* 2. 41.

2. That every true visible Church of Christ, is an independent Body of it self, *Rev.* 1. 2. 3. Chapters, and hath Power from Christ her Head, *Eph.* 1. 22. & 5. 23. *Col.* 1. 18. to binde and loose, to receive in, and cast out, by the keys of the Kingdome, *Psal.* 149. 8. 9. *Mat.* 18. 17. 18. 1 *Cor.* 50. 45. 13. 2 *Cor.* 9. 7. 8.

3. That Iesus Christ according to his Faithfullnesse, hath bequeathed and left to his Church, perfect Lawes for the Government thereof, which are unalterable and unchangeable in all times, ages and places, by any the sonnes of men. *Act.* 3. 22. 23. 2. *Thess.* 2. 15. 1 *Tim.* 9. 14. 15. 20. *Heb.* 3. 2. 5. compared with *Exod.* 39. 43. Also he hath by his last wil and Testament, given unto, and set in his Church, sufficient ordinary Officers with their Qualifications, manner of Callings, Worke and Maintenance, for the Administration of holy things, and for the sufficient ordinary Instruction, Guidance, and Service of his Church, to the end of the world, *Mat.* 28. 19. 20 *Rom.* 12. 8. 8. *Eph.* 4. 11. 12. 13. *Gal.* 6. 6. and that all the ordinary Officers in the Church of Christ, which to the end of the world, are to officiate therein, are but onely five, namely, Pastor, Teacher, Elder, Deacon and Widdow. *Act.* 20. 17. 28. *Phil.* 1. 1. 1 *Tim.* 3. 7. 12. and Chapter 5. *Titus.* 1. 5. 7.

4. That every true Visible Church of Iesus Christ, hath Power and Authority of it self alone without the helpe or assistance of any other Church or Officer, to elect, choose or ordaine their own Officers, *Act.* 16. 3. 5. & 14. 37. And if they walke irregular to admonish and reprove them, *Act.* 11. 2. 3. *Col.* 4. 17. 1 *Tim.* 5. 19. and if they continue obstinate in their sinne, and will not be reformed, then they have Power and Authority to displace them, and put out of Office.

5. That the state of every true Visible Church of Christ, and the matter thereof are two distinct things, and that the state of it is that City of God spoken of *Revel.* 21. 22. the Church, in the midst of which Christ Iesus the Tree of Life is, and is the light of it, and that Candlestick, which he threatened to remove from the Church of Ephesus, *Rev.* 2. That Son in which the Lord dwelleth, which he with his presence doth make glad, *Psal.* 9. 11. & 46. 4. 5. & 68. 16. *Ier.* 8. 3. And where he hath promised his blessing with increase and growth of Grace, *Psal.* 142. 13. 14. 15. 16. & 133. 3. 8. Where onely and alone his People are publicly to heare his Word, and to worship and serve him, and to seek his Promised presence, blessing and protection *Isa.* 26. 20. & 17. 3. Seeing he hath declared that he is terrible and dreadful out of this his holy place, *Psal.* 68. 35. Wherefore he Commandeth all his faithfull ones to haue nothing to doe, either in publicke Hearing of his Word, or in partaking of any of their Administrations in false Assemblies, which are Whores-Houses, unto the doores of which his People are not to come nigh, much lesse to enter into them. *Prov.* 5. 4. 6. 8. & 9. 13. 16. 18. which if they doe, they cannot expect calling, or peace, but a curse, *Isa.* 13. 14. & 59. 8. 9. 10. 11. *Deut.* 32. 31. 32. 33. For he hath threatened to curse those blessings that are got in false wayes and paths, *Mal.* 2. 2.

FINIS.

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